

65.

3rd Series.

VOL. IV.

"FIX UPON THAT COURSE OF
LIFE WHICH IS BEST; CUSTOM
WILL RENDER IT MOST
DELIGHTFUL."

M A Y..

THE DIETETIC REFORMER.

TWOPENCE MONTHLY.

LONDON: F. PITMAN.
MANCHESTER: JOHN HEYWOOD;
AND
91, OXFORD-ST.

1877.

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Advertisements.

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Leeds.—"The Penny Cookery," &c. Sold by Mr. Mann, Bookseller, Duncan Street.

Newcastle-on-Tyne.—The *Dietetic Reformer*, &c., sold by E. J. Blake, 49, Grainger Street.

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Balmoral Scotch Farls (Humphries & Co., Bath), same as the samples distributed at the last annual meeting of the Vegetarian Society, supplied by F. Smallman, 16, Exchange Arcade, near the Royal Exchange, Manchester; and at 31, Burlington Street (opposite Owens College).

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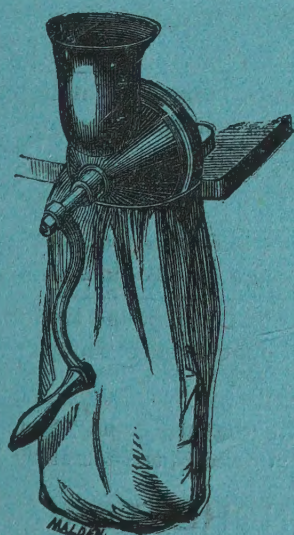
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LIST OF PUBLICATIONS,

Which may be had by post from the Secretary, Massie Street, Cheadle, Cheshire.

1. **Manifesto of the Vegetarian Society.**— 2. **Twenty-four Reasons for a Vegetarian Diet.**—3. **Medical and Scientific Testimony in favour of a Vegetarian Diet.**—4. **A Week's Vegetarian Dinners.**—5. **How to Begin.**—6. **Personal Testimonies to the Efficiency and Value of Vegetarian Diet.**—7. **Address on Christian Missions.**—8. **Two Dietetic Experiences.**—9. **Personal Testimonies (Second Series).**—10. **Leprosy.**
By W. GIBSON WARD, F.R.Hist.S.—Price $\frac{1}{2}$ d. ; 3d. per doz. ; 1s. per 100, or 7s. 6d. per 1,000.
 11. **"Vegetarian Messenger" Tracts**, each packet containing 16 Leaflets. Price 1d.
 12. **The Penny Vegetarian Cookery.** Eighth Edition : Revised.
 13. **Thoughts, Facts, and Hints on Human Dietetics.** By T. H. BARKER. (Reprinting.)
 14. **Auto-Biography of a Vegetarian**, as related in *Fraser's Magazine*. Price One Halfpenny.
 15. **Address by Professor NEWMAN** : At the Annual Soirée, Manchester, 14th October, 1868. $\frac{1}{2}$ d.
 16. **Professor Newman's Article from "Fraser."** 2nd edition. Revised.
 17. **Lectures by Professor F. W. NEWMAN** : (1) at Gloucester, 2nd December, 1870 ; (2) at the Friends' Institute, Manchester, 20th October, 1871. One Penny each.
 18. **On Simplicity of Tastes in Modern Life.** By the Rev. C. H. COLLYNS, M.A. Price 1d
 19. **The Scientific Basis of Vegetarianism.** By R. T. TRALL, M.D. 3rd edition. Price 1d.
 20. **Lecture, "On Some Aspects of the Vegetarian Question."** By Mrs. ALGERNON KINGSFORD. 1d.
 21. **How to Marry and Live Well on 1s. a Day.** The Second Edition of Man's best Diet. Price 1d.
 22. **"Abstinence from Animal Food, a Scriptural Doctrine and a Religious Duty."**
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 - * * **In Quantities.**—The publications priced at One Halfpenny, can be had in quantities (of not less than 25) at the rate of Three Shillings per Hundred ; and those at One Penny each at Six Shillings the Hundred.—Each kind may be had separately, or assorted.
 23. **The Primitive Diet of Man.** A Prize Essay. By Dr. F. R. LEES. Price Fourpence each.
 24. **Tea and Coffee.** By Dr. W. A. ALCOTT. Price Threepence, post free.
 25. **How to Live on Sixpence a Day.** By T. L. NICHOLS, M.D. Price Sixpence, post free.
 26. **Baldness: its Cause and Cure.** By "MICHEL CARLIN." Price Sixpence, post free.
 27. **Life of Dr. William Lambe**, with Portrait. By E. HARE, C.S.I. Price Sixpence.
 28. **Fruits and Farinacea the Proper Food for Man.** By the late JOHN SMITH, of Malton.
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teachings of SYLVESTER GRAHAM. Cloth, 1s. ; by post 1s. 1d.
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upwards of 750 Recipes and a Copious Index. Price Three Shillings and Sixpence, post free.
 32. **Portraits of Professor Newman, and Isaac Pitman, W. Gibson Ward, and John Davie, Esqrs.**
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- The Dietetic Reformer**, price Twopence Monthly, will be sent post free for one year, to any address, for Half-a-crown. Two copies for Five Shillings ; specimen copy for two stamps.
- * * **The Shilling Packet** of Vegetarian Literature, containing the Penny Cookery, and twenty other Lectures, Addresses, and Leaflets, posted to any address on receipt of postage stamps.—
The Sixpenny Packet contains Nos. 1—15 in the above list.
- * * **The Society's "Manifesto," List of Publications, "Twenty-four Reasons," and "How to Begin,"** p
to the Secretary.

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THE DIETETIC REFORMER,

AND

Vegetarian Messenger.

LXV.—THIRD SERIES.]

1st MAY, 1877.

[PRICE TWOPENCE.]

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THE VEGETARIAN SOCIETY.

ESTABLISHED A.D. 1847.

President.—Professor F. W. Newman, Weston-super-Mare.

Treasurer.—John Davie, Esq., Dunfermline.

Honorary Secretaries.—Rev. Jas. Clark, 6, Park Place, Cross Lane, Salford.

Mr. T. H. Barker, Cecil Street, Greenheys, Manchester.


Secretary.—Mr. R. Bailey Walker, Massie Street, Cheadle, Manchester.

OBJECT.—To induce habits of abstinence from the Flesh of Animals as Food.

CONSTITUTION.—The Society is constituted of a President, Vice-President, Treasurer, an Executive Committee, a Secretary, and an unlimited number of Members and Associates above the age of fourteen years, who have subscribed to the Declaration of the Society. The Forms of Declaration can be obtained on application to the Secretary.

DEFINITIONS.—(a) A “Member” agrees to *adopt* the Vegetarian system of Diet, pays a yearly subscription, may *vote* at the Society’s meetings, receive the Society’s magazine, and is eligible for election to any office of the society.—(b) An “Associate” agrees to *promote* the Vegetarian system, pays a yearly subscription, may *attend* the Society’s meetings, and receive the Society’s magazine.—(c) A “Subscriber” pays a yearly subscription, and receives the Society’s magazine.

SUBSCRIPTION.—The Society is supported by (1) Members, (2) Associates, and (3) Subscribers, to each of whom the Society’s magazine is posted monthly. Supporters of each class contribute a minimum subscription of half-a-crown a year.

 All inquiries should be addressed to the SECRETARY of the VEGETARIAN SOCIETY, 91, Oxford Street, Manchester. If remittances are made in postages, halfpenny, three-halfpenny, or threepenny stamps may be sent. But Post-office Orders made on Manchester, are much preferred : Cheques and Orders to be payable to R. Bailey Walker.

NOTICES AND CORRESPONDENCE.

CHANGE OF ADDRESS.—*Mr. Bailey Walker resides at Massie Street, Cheadle, Manchester. Correspondents should write direct to avoid delays.*

Correspondents may write to the Secretary in phonography.

Communications for the Editor should be written on slips separately from letters to the Secretary, and should be sent in before the 15th of each month.

W. G. Smeal (Glasgow) would oblige by communicating his full address.

Will a "City Clerk," whose note and packet have been received, kindly communicate with the Secretary?

ASHFORD, KENT.—*An address at the Y.M.C.A.'s Rooms, Whitfeld Hall, by Mr. T. G. C. Armstrong, on May 17th, at 8-30 p.m.*

BIRMINGHAM.—*A debate on Vegetarianism is to be opened at the Y.M.C.A., Birmingham, on 7th May, by Mr. Jos. Davidson.*

THE SIXPENNY DIETARY is out of print, but a new edition is in course of preparation. *A few copies of the Shilling Dietary still remain.*

LONDON (NEW CROSS).—*An address at the South-Eastern Phonographic Association. Zion Chapel Schoolroom, by Mr. T. G. C. Armstrong, on May 7th, at 9 p.m.*

LEEDS.—*On 1st June a paper will be read before the Leeds Shorthand Writers' Association by its president, Mr. Jas. Singleton, on "The Natural Food of Man."*

MAY MEETING.—*Those who visit Manchester for the Conference on Saturday, the 12th May, should take the opportunity of calling at Mr. Smallman's Sanitary Depot, at 16, Exchange Arcade.*

MANCHESTER.—*The annual meeting of the English Anti-Tobacco Society will be held on Tuesday, 8th May, in the rooms of the Y.M.C.A., Peter Street. Tea at 6-30. Chair to be taken at 7-30.*

LONDON.—*It is proposed to form an institute for Vegetarians, to be called the London Dietetic Reform Club. Friends willing to join will communicate with Mr. R. N. Sheldrick, 93, Avondale Square, S.E.*

SHORT ADVERTISEMENTS are inserted at the rate of sixpence a line, or three lines for one shilling. *Longer ones as follows: Full page, six guineas (12 insertions); half-page, £3 3s.; one-fourth page, 35s.; one-eighth page, £1.*

ANTHOLOGIA ANGLICA (by Howard Williams, M.A.).—*Some copies of this book (in plain binding) can now be had from the secretary of the Vegetarian Society, post-free for half-a-crown. The book has been for some time unobtainable.*

"W. T. S." (Market Harborough) will be able to purchase American tinned fruits wholesale from Messrs. Crosse and Blackwall, London, or from Mr. Ebenezer Thompson, 36, South John Street, Liverpool, who is an importer of American produce.

Spare copies of "D. R." wanted for January, February, May, and December, 1876; January, April, and October, 1875; June, 1874; September, 1873; and February, 1872. For binding, any number not here indicated as "wanted" can be supplied. Also wanted January, 1877.

"X. Y. Z." asks what is the difference, in a nutritive point of view, between bakers' common brown bread and whole-meal brown bread; also whether salad is digestible for a dyspeptic?—See "Brown Bread versus White," and "Graham's Science of Human Life."

FRUIT BANQUETS.—*The excellent article by Mr. Sheldrick which appeared in our January number has been re-printed, and copies may be had from the Secretary. We should like to place a copy at the disposal of every person who is trying to promote these rational festive meetings in lieu of the old-fashioned "tea-party."*

WHALEY BRIDGE.—*Meeting on Saturday, 5th May. Tea at five, price 6d. Afterwards Mr. J. Dale, of Macclesfield, will read his paper addressed to temperance reformers on the advantages of a Vegetarian diet. Friends from a distance are invited. They should send post-card in advance to Mr. R. Jackson, Post-office.*

EDINBURGH.—*For the benefit of Scottish Vegetarians we are glad to mention that lentils, haricot beans, asparagus and green peas in tins, tamarinds, peaches, apples in tin pails, gooseberries, damsons, and cherries in bottles, can be had from Mr. James Clark, 30, Greenside Street, Edinburgh, who is also agent in Scotland for the Anglo-Italian Macaroni Company.*

"N."—*A restaurant or Vegetarian luncheon bar is much wanted in Manchester, and we hope may soon be provided. Meanwhile some very acceptable articles of food, such as whole wheat-meal scones, barley-meal scones, oatcakes (two kinds), and biscuits (several varieties), can be had from Mr. F. Smallman, 16, Exchange Arcade; also milk and fruit drinks.*

BEANS AND LENTILS.—*The Rev. F. Wagstaff writes: "I cannot agree with those who demur to the use of split lentils. Washed thoroughly and cooked well they are excellent. I procure my supplies from Mr. Edward Freer, corn merchant, of 28, Digbeth, Birmingham. The last I had cost 3s. 4d. per peck. I have the best haricot beans from the same shop at 2s. 6d. per peck."*

THE DIETETIC REFORMER,

AND

Vegetarian Messenger.

LXV.—NEW SERIES.]

1ST MAY, 1877.

[PRICE TWOPENCE.]

OUR Annual May Conference will be held on Saturday Afternoon, the 12th instant, in the Roby Rooms, Aytoun Street, Portland Street, Manchester, to commence at 3 o'clock. Professor Newman will preside. All members and associates who can make it convenient to attend are cordially invited to do so. The conference will be followed by a soirée, at 6 p.m. The tickets for admission, at one shilling each, may be had from Mr. Sutton, 91, Oxford Street, or from Mr. Smallman, 16, Exchange Arcade. The Rev. W. N. Molesworth, M.A., will preside at the soirée, and addresses may be anticipated from Professor Newman, the Rev. C. H. Collyns, Rev. Jas. Clark, the Rev. Frederick Wagstaff, and others. Those who come from a distance will oblige by an early intimation to the secretary. At the conference it is expected that important topics which concern the society's welfare will come up for consideration. Among questions which are at the present time pressing for attention we may mention the following. Limits of time, and preference of subjects to be discussed, will be announced by the President at the opening of the Conference.

1. The Society's work, what it is, and how that co-operation of every individual member, which is necessary to its completer promotion, may be secured?
2. How to make the *Dietetic Reformer* more successful, and to promote its wider circulation?
3. The necessity for systematic public teaching concerning the food and drink of the people by means of lectures, deputations, and public meetings during the forthcoming winter season, and what steps can be taken to carry this into effect?
4. Branches, and the best methods for promoting their organisation, permanence, and usefulness?
5. Popular cookery, and the agitation for its improvement; how to turn to account the present movement with a view of gaining some attention to the relative value of the food-staples employed, as well as to the method of their preparation?
6. Whether any means can be taken to meet the pressing want for restaurants, stores, and cooking depôts in large centres of population?
7. How best to call public attention to the importance—upon economical, sanitary, industrial, and patriotic grounds—of a national movement for the promotion of fruit culture?

THE "Cattle Plague and its Teachings" recently formed the subject of an able letter to the *Bedfordshire Times* by a writer signing himself "Akreophagist":—

Once more the alarm that the cattle plague is amongst us is being sounded throughout the country. The Privy Council is issuing its somewhat perplexing injunctions; the Agriculturist and Farmers' Associations are meeting in conclave to devise measures by which they may save themselves from heavy loss and total ruin; magistrates are exacting penalties for infringements of enactments which are only too easily evaded. Meanwhile, the plague, if by extraordinary precautions excluded or stamped out from one part of the country, unexpectedly reappearing elsewhere, displays its contempt for privy councils and magistrates. Cattle plagues, murrains, foot-and-mouth diseases may now be said to be endemic in the country. Spite of the recent importation of preserved flesh foods across the Atlantic, which for the moment has elicited a chorus of gratulation from the Press, there can be no doubt upon any thoughtful mind that the question of the food supply is yearly becoming graver and graver. Every year grain-growing lands are converted into pasture by the very natural ambition amongst agriculturists to realise at once the easiest and the largest profits. Every year the agricultural population is driven into large towns and cities of already overgrown size. *Hinc illæ lachrymæ.* Hence a very large proportion of the pauperism and crime of the country. Not only this; but our growing dependence for grain upon foreign markets points to a grave political mischief in a near future. The question which urgently presses upon public attention is this. Looking to the future, how is the population of these islands to be supported, even with the free importation of grain from abroad, when the land has at length been converted into one vast pasture ground?

ON few matters connected with our organisation does criticism express itself with greater diversity than that of the *Dietetic Reformer*. The conduct of our Magazine may well afford to be still further discussed, and we hope opportunity may soon occur for this purpose. Concerning some of the criticisms expressed at our last business meeting (October 25th), Professor Newman soon after wrote:—

It was objected to that it is *scrappy*. To me this seems an excellence. In my view its first and great purpose is to be a *medium of communication* between the *members*, who are too much scattered for personal intercourse, but, I may now add, also of communication between members and associates, many of whom can and will learn much from it. Miscellaneous Vegetarian intelligence *must* be liable to be called scrappy. I extremely deprecate the *ambition* which desires to put it into comparison with first-rate literary magazines or reviews. Its object is totally different from theirs. It has an immediate, direct, practical object; theirs has not. It is said, "Let each member have at least *one solid article*." I say this ought to be exceptional, not ordinary. Nay; considering how hard pressed the editors are for room, I incline to think that we ought now, on every occasion, rather to print, *as a separate tract*, any continuous discussion of broad views, and long enough to occupy four or five pages. We already have many such for the instruction of the public, and we can have as many more as our funds allow, and some in larger print for old eyes. Almost with scissors we can cut out for republication, from the old *Vegetarian Messenger*, half-a-dozen valuable four-page tracts from the speeches of the worthy notables who have

preceded us. Some one said that (for instance) "Professor Newman" could write articles for the *Dietetic Reformer*. I beg distinctly to decline the task. I have written a number of lectures, and do not know how to improve them; I should probably write something worse, and I see no object whatever in so loading our monthly organ. If we were to increase its frequency, such articles would be quite a nuisance. While it was a quarterly organ, and we had not many tracts, there was a reason for giving important speeches *at length*; now I see *none*, and have always been uncomfortable that my own little unimportant sayings at the banquet, where we are at home together, have been reproduced for the public eye. The more *scrappy* the *Dietetic Reformer* is, the more useful and the more popular, I think, it will be; and if the outside public cavil at this, we must tell them that we write to please ourselves, not them; and if they want instruction of a more continuous sort, it is to be had in our tracts. If we exclude all correspondence which tries to deal with topics *that are not ours*, I believe we shall find the existing number of pages to suffice; but if not always, would not an *occasional* half-monthly issue be much wiser than to enlarge the size or double the number of issues in the year? measures which *permanently* and *largely* increase expense, and from which it is hard afterwards to recede. It would tend to *degrade the quality*, I am persuaded, and would draw away funds that are much wanted for other uses.

DR. DE CHAUMONT, Professor of Military Hygiene, at the Army Medical School, Netley, writing in the *Sanitary Record*, makes the following clear and incontrovertible statement in reference to the origin of scurvy:—

By far the most constant antecedent of scurvy, indeed the one almost invariable antecedent, is more or less deprivation of vegetables—that is, *fresh* vegetable food. The great majority of early writers recommended fresh vegetable food as the most efficient remedy.

ARE WE OVER-POPULATED?

THE Hon. T. D. Worrall, when in England two years ago, in course of an address before a large meeting in Oldham, made the astounding statement, which nobody appears to have thought of questioning, that:—

If every acre of land in the British isles were cultivated to its utmost capacity, they could not raise the quantity to supply the common necessities of life. * * * They had, then, either to migrate or to look to other lands to supply them with food and staples.—See *Co-operative News*, December 19, 1874.

Now, we hardly know whether to regret most the want of information on the part of the speaker, or on that of his audience, which could allow such an absurdity to pass unquestioned and uncontradicted. It is long since Sir Richard Phillips compiled his "Million of Facts," a book which is generally looked upon as a respectable authority, and his statement very widely differs from that of Mr. Worrall. He says:—

There are 29 millions of cultivated or capable acres in England and Wales, $5\frac{1}{2}$ in Scotland, and 13 in Ireland; in all $47\frac{1}{2}$ millions. Every acre will support a family on vegetable diet; but, in flesh and vegetables, 3 acres are required to live in plenty.

The United Kingdom might, therefore, support 250 millions of inhabitants on vegetables, or 80 millions on flesh and vegetables, without resorting to the 30 millions of uncultivated soil.

In confirmation of this view we find Professor Newman, writing in 1875, declaring it as "certain that under wiser diet and improved land tenure we could as easily feed sixty millions in the three kingdoms from the soil itself as we now feed thirty by the aid of excessive importation," while Mr. W. R. Greg, in a paper on population, affirms that "the amount of human life sustainable on a given area may be almost indefinitely increased by a substitution of vegetable for animal food." He says:—

A given acreage of wheat will feed *at least* TEN times as many men as the same acreage employed in growing mutton. It is usually calculated that the consumption of wheat by an adult is about one quarter per annum, and we know that good land produces four quarters. But let us assume that a man living on grain would require two quarters a year; still one acre would support two men. But a man living on meat would need three pounds a day, and it is considered a liberal calculation if an acre spent in grazing sheep and cattle will yield in beef or mutton more than 50lb. on an average—the best farmer in Norfolk having averaged 90lb.; but a great majority of farms in Great Britain only reach 20lb. On these data, it would require 22 acres of pasture-land to sustain one adult person living on meat. It is obvious that in view of the adoption of a vegetable diet lies the indication of a vast popular increase in the population sustainable on a given area.

We shall quote one more authority, that of the widely known English agriculturist, Mr. J. J. Mechi, who lately condemned it as "wrong to buy foreign food while we can produce it at home with a profit." His words are worth the utmost attention of all who are interested at once in the facts of the food supply, and of our home industries:—

There is a very general conviction in our towns and cities, that Great Britain cannot produce enough food for its population, and that, therefore, we must depend upon foreigners for a supply. That this is quite a mistaken impression, I have proved; for, although the quality of the land on my farm is below—probably much below—the average of the United Kingdom, I produce profitably so much more than the usual average yield, that, if all our lands were made equally productive with mine, our population could not consume more than one-half the produce. This proves how large a margin there is for a profitable increase of our home productions. One can easily imagine what an amount of industry and capital would find profitable employment if, instead of importing £50,000,000 worth of food annually, we produced it at home.

In response to a request for further information, Mr. Mechi kindly replied, as follows:—

My little poor farm of 170 acres left me, in 1873, £750 to pay rent, profit, and interest, after deducting every other expense, and this year ('74) I got £775, so it *pays* to grow plenty by drainage, more manure, &c. Net surplus balance available for rent, interest, and profit, after paying every other expense, on 170 acres of naturally very poor land (for 45 acres of it I only pay twenty shillings per acre):—

1866.....	£573 11 6	1871.....	£668 17 8
1867.....	773 5 10	1872 (wheat destroyed by	
1868.....	570 13 6	hailstorm.....	369 4 5
1869.....	427 19 1	1873.....	751 12 7
1870.....	728 12 3	1874.....	776 0 0

My yield of produce is nearly £13 per acre on 170 acres. The average produce of the United Kingdom (47,000,000 acres) is estimated by Lavergne at less than £4 per acre, McCullach and Spackman £4 to £5, so that my farm being *naturally* below the average quality of the United Kingdom produces $2\frac{1}{2}$ times to 3 times more food per acre. I pay for manual labour £2 10s. per acre per annum. The average of the kingdom is probably under £1. What a margin! £7 or £8 per annum extra produce on 47,000,000 acres. *R. Bailey Walker, F.S.S., in the "Social Review" for April.*

LEPROSY.

IN our advocacy of natural diet—of Vegetarianism, of “the herb bearing seed, and the tree producing fruit,” as the only dietary Divinely prescribed for us—we are sometimes met with the argument that our Anglo-Saxon forefathers ate more flesh than we do; that indeed they lived nearly wholly on beef and beer; that the practice was continued during many centuries; that the maids of honour to Queen Elizabeth, and even the Queen herself, breakfasted on beefsteaks and beer.

Undoubtedly our Anglo-Saxon forefathers were a coarse people, void of refinement and literature, and given to riotous eating of flesh and drunken habits. That similarly debased habits were common in the reign of Elizabeth we must admit. But a change had for some time been working, which dispensed with the necessity of living about half the year on salt meat, and which, by the introduction of salads and some other garden vegetables, to supply those alkalies to the blood without which healthy life is impossible, enabled them to escape some of the evils of a flesh diet.

We candidly admit that if it could be shown that the early English—living as they did almost wholly on flesh and beer—were as healthy as the people before them, the Britons and the Romans, or as our population of to-day, then our Vegetarian arguments would be useless or fallacious, and our notions of correct diet quite absurd. But a knowledge of the sufferings of these beef eaters and beer drinkers, of the plague that never left them while they lived on salted flesh with few or no vegetables, and drank beer freely (for really beer then, with a nearly exclusive diet of salted and fresh flesh meat, was a greater evil than it is now to anyone who can keep his blood alkaline with vegetables), would appal the flesh eater, and confirm the arguments of the Vegetarian.

The Romans were an abstemious people.† We search their teachings on agriculture in vain to find a single allusion to stall-fed cattle for human food. Oxen were beasts of burden. They ploughed the land, and the ploughmen thought as little of eating their toiling partners as of eating their harness or implements. We read of rich people having aviaries, that they could now and then eat a small but fat bird, and fish ponds to occasionally vary their diet with fish; but the mass of the people were practically Vegetarians, and gloried in vegetables. So much was this the case that the aristocratic families were named from vetches, beans, and other such viands. The Romans were in consequence a healthy people. When we dig up the remains of their druggists

† The Romans, *i.e.*, the early Romans. The case was widely different at a later age, as Queen Bodicea seems to imply. But the former was the age of Roman vigour; the latter of Roman decay.

shops or houses of medical men we find that doctors and quacks had nostrums to cure eye diseases, but scarcely anything else.

Our British people whom they invaded were too an abstemious people. Cæsar tells us that the Britons had a great variety of poultry but that they never ate them, and only bred them for amusement or for their eggs. Then we have that brave British Queen Boadicea, or Bonduca, who harangued her troops and aroused their courage against the Romans. "Every bush," she said, "gives us food and every brook drink, but these Romans require cooked food and houses to live in," &c. A British grave was opened some years ago, and a mass of seeds was found where the stomach had been. They were the seeds of the wild raspberry. So that this early Briton had made his dinner off the bushes, and had been killed before he had digested the fruit. But that the Jutes, Angles, and Saxons who invaded our coasts and settled on our soil fed as coarsely as savages is nearly or quite true, and they suffered fearfully from disease in consequence. They filled the country with suffering and made in every solitary spot a lazaret-house. Among them the pestilence was not occasional but constant. So it continued, on through the Norman invasion, and even after they had become English from throne to cottage, and only declined as vegetables became a large proportion of their daily food.

Many imagine leprosy to be some obscure disease alluded to only in the Bible. Leprosy was also a disease of the Middle Ages, more widely spread and more fearful in its results than any other in ancient or modern times. It is probable that the worst form of leprosy in early Jewish history was that now known as *elephantiasis*. The milder form of Jewish leprosy, called *bohak*, was neither severe nor contagious.

Leprosy in England and Europe arose gradually after the destruction of the Roman Empire as fast as barbarism spread with its uncleanness of personal habits, and its resort to animal food and beer as nearly exclusive articles of daily diet. In all ancient towns it was early found necessary to erect hospitals, and retreats, and churches, for those afflicted with leprosy. We have in England now hospitals built for lepers so ancient that their origin is unknown, such as the St. Bartholomew Hospital at Gloucester, and others. It is known that there were at least 9,000 hospitals in Europe for leprosy alone. Louis VII. of France left legacies to over 2,000 hospitals for lepers in his country. We have extant a touching account of a knight of vast wealth and influence, named Amiloun, expelled from his castle to be a beggar, almost in sight of his vast possessions and stately home; for the Normans in France virtually outlawed, as well as expelled from their homes, all lepers, and, as soon as their influence was established in England, they extended their sanitary measures and benevolent enterprise to lepers.

Hugo, or Eudo Dapifer—the steward for William the Conqueror—having received from him vast possessions in land in Essex, built, or re-built, and endowed a St. Mary Magdalen Hospital for lepers in Colchester. The hospital for lepers, dedicated to the same saint in the city of Exeter, is of unknown antiquity. Bartholomew, bishop of that city and diocese (1161-1184), finding its usefulness limited for want of funds, and the sufferings of lepers unlimited, endowed it with considerable wealth. He gave to it for ever five marks of silver yearly—the tenth of a certain toll, and the profits arising for ever from the sale of the bark of his wood, at Chudleigh. His example stimulated the Chapter of St. Peter's in the same city to grant a weekly supply of bread for ever. The good Bishop Bartholomew wearied the Pope to give a charter to the hospital, making the endowment an everlasting benefaction, as he viewed the curse of leprosy to be as wide-spreading as humanity, and as lasting as the race of man. But he died

before his wishes were gratified. However, Pope Celestine III. granted or confirmed a charter in the year 1192, and the charity exists to this day.

Hubert, Archbishop of Canterbury, held a synod at Westminster, in the year 1200, to carry out the decree of the Council of Lateran (1172) to build a number of churches solely for leprous people, for they had long been expelled from all parish churches. They were to have priests, officers, and graveyards, exclusively for themselves. They were released at the same time from all claims for tithes for their land or cattle. So careful and determined were our ancestors to remove from sight and smell every leper that a law was early in existence to enforce their removal out of towns and villages "to a solitary place." The writ is in our ancient law-books, entitled *De Leprose Amovendo*, and it is fully stated by Judge Fitz Herbert in his *Natura Brevium*. King Edward III., finding that in spite of the old law leprous persons were concealed in houses inhabited by other persons, gave commandment to the Lord Mayor and Sheriffs to make proclamation in every ward of the city and its suburbs "that all leprous persons inhabiting there should avoid within, fifteen days next," &c., &c.

At the city of Bath, a bath, with physicians and attendants was provided and endowed—exclusively for lepers—and the endowments are still paid. That the bath was occasionally efficacious, in connection with improved diet, we have sure evidence; for one leper in late days had fixed to the bath a mural tablet to say that "William Berry, of Garthorpe, near Melton Mowbray, in the county of Leicester, was cured of a dry leprosy by the help of God and the bath, 1737."

To provide additional means of maintenance beyond the numerous and extensive endowments, collectors of charity, called proctors, traversed the country to collect alms. By an Act of Parliament, in the reign of Edward I., each lazaret-house was allowed to appoint two persons, to be called proctors, to collect alms. The many modern families of Proctors or Procters evidence now the number once so employed, and the origin of their family name.

The proctors were a necessary and a useful people, so long as leprosy continued everywhere prevalent. But from causes that I have to explain, the disease began to die out before the proctors ceased their business, until at last the proctors became a greater nuisance than the disease—as vaccinators are now becoming to the great majority of thoughtful people. By an Act of the 39th of Elizabeth, the proctors, collectors for hospitals, &c., were declared rogues and vagabonds. Then, in the regulations of Watts's Almshouses at Rochester for all travellers—from beggars to highwaymen—proctors were inadmissible. Previously, it seemed the office of a collector—or a pretended collector—for a lazaretto was a lazy and profitable employment, for we read in *Archæologia*, vol. xviii., p. 9, a quoted couplet:—

"You're best get a clap-dish, and say
You are a Proctor to some Spital-house."

Now, the decline of proctors from an appointment created or sanctioned by Act of Parliament to a denunciation by another Act of Parliament declaring them to be rogues and vagabonds, at once proves the decline of leprosy from a vast national calamity to an occasional loss and nuisance. How came the change?

The simple fact of the introduction of the growth of vegetables into our islands was sufficient to do for the people what all the art of the doctors could not do—improve their health and remove pestilence from amongst them. If we read the ancient Chronicles of Ireland we find that beer and flesh meat were the only viands named and commended. Indeed, the *bo aire* was honoured the most who had the largest kettle to boil flesh and the largest brewing apparatus.

In England it was much the same—beef and beer and bread were the three staples of human food. It was not until the end of the reign of Henry VIII. that any salads, carrots, turnips, or other edible roots were produced in England. The wealthy had imported vegetables before then from Holland and Flanders. Queen Catherine, when she wanted a salad, was obliged to send for it, by a special messenger, to the Continent. By a statute made in the reign of Henry VIII. *beef* and *pork* were to be sold at a half-penny a pound, *mutton* and *veal* at a half-farthing extra per pound. Butchers were compelled to sell at these prices between the 24th of October and the nativity of St. John. The custom of salting meat before the festival of St. Martin (11th November) for winter and spring consumption was universal amongst all classes in our islands and over the continent of Europe. One fact illustrates the custom and its supposed necessity: Thomas Williamson, of the county of Cumberland, who died in 1674, left certain lands, the rents of which for ever were to be bestowed on the poor “in *mutton* or *veal* at Martinmas yearly, when flesh might be thought cheapest, to be by them *pickled*, or *hung up* and dried, that they might have something to keep them within doors on stormy days.” The farmers then, having no roots or clover, could fodder through the winter only a small stock of cattle, so late calves and weakly yearlings, and surplus stock of all sorts, were sent to markets, fairs, and butchers, and sold for what they would bring.

The English people then, in common with all others on the continent of Europe, lived for the greatest part of the year on salted flesh, with scarcely any vegetables. Their blood was thus deprived of the necessary alkali—the vehicle for conveying oxygen to purify it, and to burn up the carbonaceous materials of the food, and deprived likewise of the material that excludes from the venous system the excess of phosphates of lime, soda, &c.; so that nearly every power given to the blood by nature to keep man healthy was destroyed, or put aside by man himself to please his depraved appetite, or from want of knowledge or industry to cultivate garden vegetables.

Thus merely approaching the teaching of Nature, in relation to the true diet of man, cleansed England and Europe of leprosy. Extend the good diet in the line of Nature’s teaching—let man feed only on the diet his constitution was made for—and then, with due cleanliness of skin and other surroundings, smallpox could no more afflict mankind. Likewise rheumatism, rheumatic fevers, rheumatic arthritis and bladder diseases, and many other evil visitations would no more afflict humanity if an exclusively vegetable diet were generally partaken. Thus also the whole of the ailments that follow necessarily on acid blood and the presence of various phosphates soluble in such acid blood would be cut off. For no Vegetarian living fairly on fruits and green vegetables and potatoes, with the ground seeds of the cereals and ground or unground pulse, can have acid blood, nor can he therefore have rheumatic affections, or any disease depending on like conditions.

The evils of a wrong diet cannot be detailed in this small compass. I can only here allude further to one. Scarletina—a far more malignant disease than smallpox—only arises from the blood of a vertebrate animal putrifying on the surface of the earth, and then in the smallest quantity being washed into any drinking water, and drank by a human being. Such are a few of the evils of an unnatural diet. Now for thine own sake and the welfare and prosperity of all people, attend, O reader, and bend thy mind and appetite to nature and truth, for they are “the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness.”

W. GIBSON WARD, F.R.His.S..

ON CERTAIN INACCURACIES OF LANGUAGE.

A well-known writer, Max Müller, professor of modern languages in the University of Oxford, and one of the most successful of those modern philologists who have attempted to reduce the study of languages from the prevailing chaos to order and scientific method (see his "Lectures on the Science of Language"), regards the true history of theology and metaphysics, from one point of view, as little more than an exposition of the origin and growth of the language employed by our remote ancestors for expressing ideas upon subjects beyond the reach of their reason and experience—in other words, as exemplifying the imperfection of language in the expression of abstract ideas.

However startling this assertion may seem, it is none the less incontrovertible, and a position of which the closest observers must recognise the melancholy truth. Men are, for the most part, the unconscious slaves of a despotism which has originated in ignorant and barbaric ages. Hence it is that to these "idols of the market-place," as Bacon calls them—these creations of the imagination and the language of the past, men which fall down and worship—that is to say, to the misuse and the perversion of our ordinary language, that we attribute many serious and fatally mischievous obstacles to progress. Our thoughts, our language, and our life are inextricably interdependent. Hence we find the loose and inaccurate expression of our thoughts, and in particular the want of common agreement and understanding of the terms we employ, at the root of half our social mischiefs.

Do we want proofs? all history will supply them in abundance. From the days of Aristotle downwards the history of philosophy has been little better than a series of disputes about words. And it has been with theology as with philosophy—Christian controversy from the fourth to the seventeenth century has run a similar course. The maxim that "the use of language is to conceal thought" is by no means confined in its operation to diplomatists and statesmen.

As concerns ourselves, the term "Vegetarian," by which our society is known, has been liable to no little misconception and misinterpretation by reason of a certain indefiniteness necessarily attaching to it. Although the misrepresentation to which our principles are thus subjected by those who write for the "public" may often, we fear, be attributable to willing blindness, yet it must be admitted that a more accurate expression for the embodiment of our creed would be expedient, could that be found. A somewhat more accurate term, in fact, has already been in partial use for many years, and it seems desirable that this term—"Dietetic Reformer"—clearly understood and defined, should be conveniently and generally employed.

So far by way of preface to our immediate purpose, which is to refer to the term "animals" as used in contradistinction to the human race. It has always seemed to us, we confess, that this is a misuse of language fatally adverse to any true scientific conception of the just rights and claims of the non-human races. Yet it is almost universally employed—not only in common conversation, in which some inaccuracy of language is more excusable though not defensible—but even by writers who, in other respects, use great accuracy of expression. It is none the less, however, equally illogical and mischievous. For what does the term "animal" thus relatively and necessarily imply?

1. That man is *not* an animal, but a spirit or something else, a supposition which is, it may be observed without undue depreciation of man's dignity, too much at variance with his beef-eating propensities to be receivable.

2. That the non-human races are, in every respect, different and distinct from men—mere mechanical insentient masses of flesh, blood, bones, &c.

3. That, consequently, they cannot be fit objects for the serious consideration of the dominant race.

Such, without doubt, are the *actual* beliefs of almost every uninstructed mind, and, we gravely suspect, if the truth were known, of a very large number of people euphemistically called “educated.” The fact being, as is every day made more apparent by the investigations of the most eminent physiologists and the closest observers of the mental structure of the lower animals—notably of Darwin—that mentally they differ from ourselves *in degree only, not in kind*; while in capacity for feeling bodily pain they are still more one with us.

Of the times, not very remote—those good old times so often lauded and so ill understood—when the phrase “men” and “animals” originated, and these words came to be employed as antagonistic terms we do not wish to write. But everyone who happens to be versed in the old pseudo-scientific literature of the seventeenth century—with its horrible *recipies*, given with the utmost *sang froid*, compounded of materials to be obtained only through the most frightful torture of certain beings of the inferior races—knows the legitimate sequence of such ignorance.

It was, too, in an age of barbarism that the *positive* terms of contempt and indifference—“beasts,” “brutes,” &c.—came into use and favour, the outward and visible signs of which still remain in the frequent indiscriminate classification of the lower races, without the least reference to degrees of superiority of bodily or mental organisation. Elephants, horses, dogs, rats, reptiles—such is the heterogeneous assemblage often talked of, so to speak, in one breath, the two last being very possibly placed first in the list.

Nor need we go back quite so far as the seventeenth century, eminent as those earlier times were for the barbarities of unconscious ignorance. Not fifty years have gone by since the legislature of this country for the first time condescended to recognise, in a very partial manner, the claims of some of the domesticated lower races; and there may be persons still living who can remember the storm of ridicule and even rage, both in and out of the legislature, with which the very idea of any possible rights on the part of our unfortunate fellow-creatures was received, when one or two noble-minded men dared to come forward as their redeemers. If such were the principles what must have been the *practice*! Rather what fearful horrors are even yet perpetrated in the year of grace (irony of euphemism!) 1877 in slaughter-houses, Vivisection rooms, transport ships, railway trucks, and all the other variety of man’s selfish cruelty; and how much small wit is expended on ourselves because we, desiring to have no share in these unnecessary and therefore unjustifiable horrors, abstain from flesh food.

Let us then, at least, who profess and practise a purer creed, beware of acquiescing in, and so appearing to sanction, the vulgar use of words and names which tend to encourage unjust and inadequate conceptions about our humbler fellow-beings.

H. W.

A paper on “The Cultivation of Common Fruits from an Economic and Social Point of View” has been read before the Society of Arts by Mr. G. C. Bartley. His contention was that the absence of vegetable food, in the shape of fruit, from the diet of all classes of society, was a serious calamity, and that while we annually import fruits to the value of about £6,000,000, there is no good reason why a great deal of this should not be grown at home.

Poetry.

THE VEIL WITHDRAWN.

A poor wayfaring man of grief
 Hath often crossed me on my way,
 Who sued so humbly for relief
 That I could never answer, Nay.
 I had not power to ask his name,
 Whither he went, or whence he came,
 Yet there was something in his eye
 That won my love, I knew not why.
 Once, when my scanty meal was spread
 He entered, not a word he spake,
 Just perishing for want of bread.
 I gave him all, he blessed it, brake
 And ate, but gave me part again ;
 Mine was an angel's portion then,
 For while I fed with eager haste,
 That crust was manna to my taste.
 I 'spied him where a fountain burst
 Clear from the rock : his strength was gone,
 The heedless water mocked his thirst,
 He heard it, saw it hurrying on.
 I ran to raise the sufferer up—
 Thrice from the stream he drained my cup,
 Dipped and returned it running o'er—
 I drank and never thirsted more.
 'Twas night, the floods were out, it blew
 A winter hurricane aloof,
 I heard his voice abroad and flew
 To bid him welcome to my roof.
 I warmed, I clothed, I cheered my guest,
 I laid him on my couch to rest,
 Then made the hearth my bed, and seemed
 In Eden's garden while I dreamed.
 Stripped, wounded, beaten nigh to death
 I found him by the highway side,
 I roused his pulse, brought back his breath,
 Revived his spirit, and supplied
 Wine, oil, refreshment ; he was healed :
 I had myself a wound concealed,
 But from that hour forgot the smart,
 And peace bound up my broken heart.
 In prison I saw him next condemned
 To meet a traitor's death at morn.
 The tide of lying tongues I stemmed,
 And honoured him midst shame and scorn ;
 My friendship's utmost zeal to try,
 He asked if I for him would die ;
 The flesh was weak, my blood ran chill,
 But the free spirit cried, I will.
 Then in a moment to my view
 The stranger darted from disguise,
 The token in His hand I knew,
 My Saviour stood before mine eyes.
 He spake, and my poor name He named—
 " Of Me thou hast not been ashamed,
 These deeds shall thy memorial be.
 Fear not, thou didst them unto Me."

Correspondence.

AFTERNOON CONFERENCES.—Could not something good be done in the way of *afternoon conferences*, to be followed by more public meetings in the evening when convenient, but without making the latter imperative? Ladies and others with a little leisure might be induced to meet, say at three o'clock in the afternoon, for a couple of hours' conversational instruction in the principles of Vegetarianism. Much detailed information could thus be given of which a public address does not admit.—

F. WAGSTAFF.

DIET AND THE DIGESTION.—It is true that many kinds of vegetable food are not so quickly dissolved in the stomach as certain kinds of animal food; but the *usual* vegetable diet is more easily digested than the *usual* animal diet. The process of dissolving is not, in itself, digestion. So says Dr. Trall, who is confirmed by Vogel, who refers to the digestion fever—the sense of weight and fulness about the stomach, with the disposition to languor and sleep, always found after eating meat, but never after a purely vegetable meal.—E. H.

LOCAL ORGANISATION.—Should there not be, as far as possible, a honorary secretary for each county, who should try to act with the secretaries of the towns and to extend the work to those places where none at present exists, having as an end the formation of a society with its local secretary in every town throughout the country? We were lately at Halifax, but we have no standing there, and need a local secretary to follow up the work. By such a plan as this the local secretaries would receive valuable help from the county secretaries in working their respective districts; while the central department would be more at liberty to work up the county organisation. Of course there would be some expense, but it would pay in the end.—JOS. WILSON.

LENTILS.—I fear that "W. N. W.," who complains of the beetle (*Bruchus pisi*) found in French or German lentils, can scarcely purchase such lentils—whole ones—without them, and that the only remedy is picking of the grain or seeds. The seeds perforated by, and containing them, are easily seen. It appears to be natural to the plants to be infested by this insect. Grit must be got rid of by the same means, which can be done with tolerable ease to the French whole seeds, but not to the split Egyptian ones, which being of exactly the same colour as some small red flints invariably mixed with them, often defy the sharpest scrutiny. The split Egyptians, too, are inferior in flavour. Rice, lentils, &c., are most easily picked on a folded cloth; or a soiled tablecloth will do. If they are moved in small quantity at a time from one end of the cloth to the other, foreign substances become apparent, and dust remains behind.—A. BOYLE.

THE TRAVELLING DIFFICULTY.—Allow me again to bear my personal testimony to the practicability of Vegetarianism while travelling. During the last few months I have been almost constantly from home, lecturing in connection with temperance and other societies. Necessarily my entertainment in different towns has greatly varied, but in no single instance have I experienced the slightest inconvenience, and have been able to adhere as rigidly to my diet as when at home. I know this experience is by no means singular; but yet I know that many persons (including some temperance advocates) plead their inability to practice abstinence from flesh when away from home, and I wish to assure them that I have found the difficulties to be purely imaginary, and that—where there is a genuine desire to do it—it is as easy to be a Vegetarian from home as it is to be a teetotaler. Besides, I have enjoyed almost daily opportunities of expounding our principles in conversation with inquiring hosts, hostesses, and friends.—FREDERIC WAGSTAFF.

COMPREHENSION.—I am pleased now we have the *Dietetic Reformer* so punctually. I have several papers, but I like this better than any other. I wish there was more of it. I wish it could be enlarged to enter into all considerations of health. It appears to me that a man may be very scrupulous as to the food he takes and yet be unhealthy, as the result of ignorance in other matters. I should much like the *Dietetic Reformer* to have a tender regard for the health of its friends in all respects; I consider that one could hardly pay too much for such an advantage.—Ed. H.

FRUIT GROWING.—I cut the enclosed extract from the *Rural American*, an agricultural paper published in Kansas, and send it as a sequel to the interesting account of the Pelham Apple Farm in the *Dietetic Reformer* for February last. If readers were to supply accounts of successful fruit growing, either in their own gardens or elsewhere, it would show progress and encourage others. Considering the large quantities of uncultivated land in England, the cultivation of every small piece is a boon.—W. H. B.—[The “special correspondent” of the *Rural American* describes his visit to the extensive fruit farm and nursery of Mr. G. C. Brackett, of Lawrence. The orchard of 2,000 trees he characterises as “the finest I have ever seen.” He adds that last season Mr. Brackett sold one hundred bushels of cherries, at an average price of ten dollars per bushel, and that he has picked forty bushels of strawberries in a single day from two acres of land, and sold them at twenty-five cents per quart.]

FRUIT CULTURE.—Every amateur gardener should purchase and read (price sevenpence by post, and published at the *Journal of Horticulture* Office, 171, Fleet Street, London) “Small Farms: How they can be made to answer by means of Fruit Culture.” A market gardener growing fruit can afford to pay for his land six times the rent paid by a farmer. It is not unusual to earn in one season fifty pounds an acre for strawberries, seventy and eighty pounds an acre for currants. He who plants a cherry orchard after fifty years of age must do so for the benefit of his successors. But the produce of such an orchard at thirty years of age will average twenty shillings per tree, and this, taking seventy-five trees to the acre, will give a pretty good return. And while the trees are growing the ground annually produces a crop of grass or vegetables in addition. For quick return no fruit equals gooseberries and currants. Fruit trees, like some tradesmen’s bills, grow by standing. But nothing is more profitable and less harassing than fruit culture. France sends annually many steamboat loads of strawberries and other fruits, a large portion of which we might readily grow here, in favoured spots. We have hundreds of miles of railway embankments, with southern aspect, admirably suited for growing early strawberries, instead of as now producing a crop of grass hardly worth the expense of cutting. We have also many hundreds of miles of lanes and hedgerows that would grow apples and pears in abundance. In Herefordshire and Devonshire, where apples are plentiful, villagers do not pillage the fruit.—M. N.

Experience.

I wish to mention the remarkable fact stated to me by the late Dr. James Wilson of Malvern, that his patients who were Vegetarians (and he had a great many) always recovered more rapidly than others. This fact speaks volumes, and ought to make some impression. Another extraordinary fact is that the taste for animal food does not strengthen by hereditary transmission, but seems rather to weaken, thereby establishing the fact that animal food is unnatural to man, and that immediate disuse of it would not be attended by any evil consequences to health.—A. SLATTER.

An M.D. writes : I enclose five shillings as a subscription to the funds of the Vegetarian Society. I am almost entirely a Vegetarian, if a man may be allowed to call himself so who takes milk and eggs freely. Occasionally I conform to general usages, but not from choice. I feel better and lighter when I have had a sufficiency of nourishing vegetable food.

F. A. S. Canteen Steward, —th Rifles, writes : I carry out my notion to abstain from meat without the slightest difficulty. Indeed, I should have some trouble to get over my repugnance to it. I am heavier, more cheerful, and always fit for work. This is the result after twelve months' faithful observance. I have been a soldier twenty-five years, with a trying life in all latitudes, and if I had known the value of the Vegetarian system earlier, it would have been really of great service. My conclusion is that it is truly the early stepping-stone to health, cleanliness, purity of life and godliness, giving one enjoyment, not only of the sweet things of this life, but also a hopeful view of the good things to come for those who remain faithful to the call of our Creator.

Local.

NEWCASTLE-ON-TYNE.—Mr. Wm. Couchman, whose efforts for the social amelioration of Tyneside are so widely known, has just removed to London. A meeting of Vegetarian friends was held to bid him farewell.

BRADFORD.—On the 22nd March, Messrs. Morley and Wilson attended a meeting of the Manningham Volunteer Lodge I.O.G.T. at the Back Lane School and addressed the members as a deputation from the Vegetarian Society.

WALSALL.—A public lecture was given on Vegetarianism at the Temperance Hall Club Room, Walsall, on Thursday, 19th April, 1877, by the Rev. F. Wagstaff. The effect was such as to lead to the wish for more frequent opportunities.

DUNDEE.—Our active friends in Dundee have lately formed a local Dietetic Reform Society. They held their first meeting on the 16th March. The *Advertiser* and the *Evening Telegraph* both gave notices of the fact, the latter remarking that, at the present time especially, it is interesting to know "that a section of our community can live independently of the butcher."

HALIFAX.—Messrs. Wilson and Crowther visited the Halifax Lodge (535) I.O.G.T., Crown Street Chambers, Halifax. About twenty were present. Mr. Joseph Walshaw occupied the chair. Considerable discussion followed, in which the chairman, the Rev. Jonathan Ayrton, Messrs. Horner, Kenworthy, Hyde, and others took part, and some excellent testimony was given in favour of the Vegetarian system.

LEEDS.—We are glad to find that there is to be a May meeting and soirée in Leeds as well as in Manchester. Our friends in that town have decided upon taking a Vegetarian meal together, while Professor Newman, the Rev. Jas. Clark, and the Rev. H. Collyns are to form part of the company. Particulars are given on our cover. A small rehearsal, for twelve, took place on the 20th April.

SALFORD.—What is known as the "quarterly meeting" of members of the Bible Christian Church, Cross Lane, Salford, was held on Saturday, 7th April, at five o'clock, the Rev. J. Clark presiding. The charge for admission was 1s., and by courtesy a few friends other than members of the society were present. In addition to tea, some Vegetarian dishes were provided as illustrations of diet. Music, and short addresses, which turned mainly on the facts of religious experience in connection with the Vegetarian diet, occupied the remainder of the evening.

LONDON (FOREST HILL).—On Thursday, 23rd March, at a meeting of the Queen's Road Discussion Society, the Rev. Robert Vaughan (pastor of Queen's Road Congregational Church) in the chair, a lengthy and suggestive paper advocating Vegetarianism was read by Mr. Charles Russ. At its conclusion various objections were replied to by Mr. Howard H. Cole. Copies of the "Twenty-four Reasons," "Medical and Scientific Testimony," &c., were distributed. General interest was expressed, and further discussion of the subject may be looked for.

NOTTINGHAM.—We noticed some few weeks since a lecture on Vegetarianism delivered by Mr. Gibson Ward at the Lecture Hall of the Mechanics' Institute, Nottingham. A second lecture on the subject was delivered in the same hall on Monday, April 9th, by the Rev. C. H. Collyns. The attendance manifested an increased interest in the question. The chair was taken by Mr. Gordon, an old and well-trying temperance reformer. The Rev. J. Bousfield, Mr. Ernest Turner, Mr. Place, and others joined in the discussion which followed Mr. Collyns's address. There is some hope of an auxiliary society being formed in Nottingham. The diet question is evidently exciting attention. A lengthy notice was given by the *Daily Express*.

LONDON.—The members of the Order of Danielites ("Garden of Eden," No. 1), at their weekly session held on Friday, April 13, partook together of the "Prophets' Bread," which was specially prepared for the occasion by a sister, from a recipe given in the scriptures. A petition to Parliament was adopted praying for an increase of the duty upon licenses for the sale of spirits and tobacco. It was reported that the petition for a new Arctic expedition, to be manned by Vegetarians, had been duly presented, and acknowledged in the *Times*. At the previous session Bro. R. N. Sheldrick was elected Chief Gardener, and he and his fellow officers were installed with the usual ceremonies.—THOMAS HENRY RICHARDSON, Secretary, 40, Brunswick Square, W.C.

MANCHESTER.—A social tea meeting was held on Tuesday evening, the 17th April, at the Roby Rooms, Aytoun Street, Portland Street, Manchester. After tea the Rev. W. N. Molesworth presided, and the evening was spent in a general interchange of experience, which was at once profitable to those commencing the system as it was gratifying to others longer established in its practice. Among those who took part were Messrs. W. J. Turner (Hurst Brook), J. J. Alley (Eccles), W. W. Parkin, W. J. Brooks, J. Sharp (Leigh), M. Bailey, J. Nixon, J. Livingston, and — Entwistle. In the course of the discussion reference was made to the proposed restaurant, the Catena, and the *Dietetic Reformer*, and a resolution was carried, on the motion of the chairman, embodying it as a recommendation to the executive to devote some space in the magazine regularly to the two departments of "Dietetic Personal Experiences" and "Notes and Queries."

ROCHDALE.—Through the active labour of Mr. J. W. Cunliffe, a banquet was held on the 20th April, at the Alliance Temperance Hotel, Rochdale, when Mr. Henry Pitman attended to represent the Vegetarian Society. There was a good feast of five courses, and a good meeting. Thirty-seven sat down to dine, and the room was afterwards well filled; many questions were asked and answered to the satisfaction of the meeting. Mr. Cunliffe presided, and tested the feeling of the meeting, which was strongly in favour of another meeting, when they could manage to bring their wives, as in many cases the wife is "the great drawback" in the matter of cooking Vegetarian food. One shilling was charged for admission. The provisions cost twenty-seven shillings, hire of pots, room, &c., eight shillings, which left a balance for labour of two shillings. The bill of fare included carrots, soup, roasted potatoes, beans with apple sauce, plum pudding, rice pudding, apple pie, and cheese.

MANCHESTER.—The important question of "Life, and how to make the most of it," was treated at the Association Hall (Y.M.C.A.), Peter Street, by Dr. Nichols, of Malvern, editor of the *Herald of Health*, in a course of five lectures, on the 9th, 10th, and 11th April. On Monday, April 9th, the chair was taken by the Mayor of Manchester. The subjects were—Monday evening, "Diet and Digestion;" Tuesday, at 3 p.m. (ladies only), "Marriage and Maternity;" Tuesday, at 8 p.m., "Health, Disease, and Cure;" Wednesday, at 3 p.m. (ladies only), "What Women, Wives, and Mothers ought to Know;" and on Wednesday, at 8 p.m. (men only), "What every Man ought to Know." Questions and discussion succeeded each lecture, and the important matter of diet was dealt with in a most satisfactory manner. The public of Manchester are indebted to the enterprising action of Mr. Smallman, of 16, Exchange Arcade, and of the Sanitary Depot, 31, Burlington Street (opposite Owens College), for the delivery of these lectures. We were glad to notice fair attendances at the evening lectures.

General.

Cocoa appears to be growing in public favour. In 1873 the duty levied upon its importation was £34,629; in 1874, £36,932; and in 1875, £41,559. The use of coffee is slightly declining.

In addition to pushing a big trade in "dead meat" the Americans are now contriving for our benefit the exportation of live lobsters. So at any rate says the *New York Herald*, and the first consignment has actually been shipped from Portland, Maine.

Happy Hours (Clarke and Co., 13, Fleet Street, London) has published five articles, by the Rev. Fred. Wagstaff, on the Vegetarian system of diet, under the heading of "Economy and Excellence in Food." They have appeared at intervals of about a fortnight and have resulted in several inquiries for further information.

It is well known that Weston, the American, whose pedestrianism has excited so much attention, is a man of most abstemious habits. He has been surpassed lately by O'Leary, who has walked 520 miles for 510 by Weston, or at the rate of $86\frac{2}{3}$ miles per day during six days. O'Leary is a consistent member of the Roman Catholic Church, and has throughout Lent observed its fasts with rigid accuracy.

The *Irish Farmers' Gazette* has been advocating the slaughtering of stock designed for the English market on the Irish side of the Channel, and forwarding the meat instead of sending the animals over alive. The writer very justly remarks that, by the present system of carrying fat cattle from Ireland to the British markets, there is a considerable waste of flesh as well as occasional (!) cruelty.

The railway companies of Algeria, prior to June 1st, 1870, had planted on the way from Algiers to Oran 14,400 fruit trees, 98,900 forest trees, and 344,000 other trees of different species, on the open plains and slopes, making in round numbers 457,000 trees. Since that time tree planting has gone on with even greater rapidity, so that it is estimated the companies have now planted on their lines four millions of trees.

Messrs. Chinnock and Galsworthy lately put up for sale in London one of the Channel Islands, the island of Herm, situated about three miles from Guernsey and Sark. The island comprises altogether about 400 acres, 120 of which are said to be in a high state of cultivation. There is a good harbour, a substantial pier, valuable granite quarries, and an old-fashioned residence (with an ancient monastic chapel attached) and close by the sea a new villa residence. There are no taxes whatever, and no duties. There was a crowded attendance, but no bid.

On Good Friday William Stevens, known as the Buckinghamshire giant, a man who weighed thirty-five stone, and who was about six feet eight inches high, died at the Five Arrows, Waddesdon, near Aylesbury, at the age of forty-nine. Deceased was formerly a farmer, and went to reside with the landlord of the Five Arrows about four years ago, at which time he only weighed eighteen stone. From that time he devoted his life to eating and drinking, swallowing everything that was put before him, and only varying this amusement by getting into the scales to please the farmers and hunting gentry of the neighbourhood. He appears to have been kept on the premises by the landlord as a kind of show to induce people to visit the inn.—*Hereford Journal*.

BRAIN WEAKNESS.—What *are* we to do? Sir Henry Thompson cautions us against drinking wine; and now another medical authority suggests the danger of our eating meat. Dr. Crichton Browne, lecturing on brain-culture before the Bradford Philosophical Society, called attention to the number of men now met in the City muttering, talking, and even gesticulating to themselves in the streets. This he pronounced an ominous sign, an indication of an unstable state of the nervous system, and a loss of perfect self-control that is very apt to pass into insanity or brain-disease. A healthy man ought to commune with his own heart in his *cerebrum*, and be still. The instability of the nervous system from which business men so often suffer, and which is mainly due to the worry and excitement of their mode of life, is aggravated, Dr. Crichton Browne thinks, by their excessive indulgence in animal food.—*World*.

Gleanings.

We pamper the palate with deadly meats until the appetite of tasteful cruelty is lost in its sickened satiety, incapable of pleasure unless, Caligula-like, it concentrates the labour of a million of lives into the sensation of an hour.—“*Frondes Agrestes*,” *Ruskin, Section I., Par. 4.*

DIET AND DISEASE AMONG THE SHAKERS.—About a quarter of the people (in the Shaker Society at Alfred, Maine) eat no meat. They have improved their sanitary regulations in the last twenty years, and have almost extirpated fevers. Formerly cancer was a frequent disease among them, but since they ceased to eat pork this has disappeared.—*Nordhoff's Communistic Societies of the United States*, p. 180.

OUR HIGHEST DEVELOPMENT.—It consists with the exquisite harmony of nature that man, the highest product and function of the sensible world, should, while so constituted mentally as to be free to develop his consciousness to the rank of a God, or degrade it to that of a demon, be so formed in every physical respect as to be able to attain the highest development of all his faculties—physical, mental, and spiritual, without doing violence to a single one of his finer sentiments, and therefore without inflicting suffering or death on his sensitive fellow-creatures; and that he should also at the same time be so formed as to be able to sustain his physical life on a diet that destroys his higher faculties and sinks him below the level of the beast, whose life he so recklessly takes, heedless of the injury done thereby to his own finer sentiments; and whose flesh he so greedily devours, equally heedless of its unsuitability for enabling him to attain his own highest development, as if the world's whole history did not amply show that all the highest thought, best work, and purest lives have, from ages before Pythagoras until now, been those of the abstainers from a diet of flesh! It is upon the notion that man belongs to the carnivora, and must have blood to sustain him at the top of his being, that the whole superstructure of sacerdotalism, and with it all modern civilisation rests.—*Edward Maitland, in England and Islam*, pp. 83, 84.

Happy the man, who, studying nature's laws,
Through known effects can trace the secret cause :—
He feeds on fruits, which of their own accord,
The willing ground and laden trees afford.
Simple his bev'rage, homely is his food,
The wholesome herbage and the running flood.

—DRYDEN.

FLESH v. MAIZE.—The Hudson Bay Company used to allow their men $8\frac{1}{2}$ lb. of fat meat per day, but they were subsequently enabled to replace the $8\frac{1}{2}$ lb. of meat with $2\frac{1}{2}$ lb. of Indian corn meal, upon which, according to Dr. Carpenter, the men could work harder and keep warmer. In fat beef the carbonaceous matter is 5 to 1, nitrogenous in Indian corn meal 7·7 to 1. The comparative values are :—

Fat beef.....	14·8	nitrogenous.....	74·50	carbonaceous.
Indian corn meal.....	11·1	„	85·35	„

—Andrew Steinmetz in the “Sanitary Record.”

GRASS.—Grass is for all that can come of grass now and hereafter. To pasture cattle, to make hay, to make mould, to be beautiful to the eye, to harbour insect and bird, to sell in the market, to sustain the landlord, the farmer, and the labourer. These are its ends. It has others: to modify atmosphere, to receive light and heat on a new surface, and adapt them to the vegetable creation; to be a pleasant sward for mankind, to refresh the senses, and give the mind their delights; to be the floor of pleasant stories and songs, and the tented field of hymns; to be soft to the feet of little children, and to enter into the loving memories of their childhood; to feed the natural good affections of artist and poet with innocent pasturage; also to be very difficult to draw and to paint, and thus with its tiny blades to chastise artist-conceit. It has other ends for the man of science, the philosopher, and the divine. All these ends are intended by the Creator; and indefinite myriads of uses besides.—*On Human Science, Good and Evil, and its Works.* By Dr. J. J. Garth Wilkinson.

LAMARTINE.—My mother was convinced, and on this head I have retained her conviction, that to kill animals in order to draw nourishment from their flesh and blood, is one of the most deplorable and shameful infirmities of the human constitution; that it is one of those curses pronounced upon man, whether by his fall at some unknown period, or by the hardening effects of his own perversity. . . . She thought, and I think, also, that this nourishment, though more succulent and stimulating in appearance, contains within it irritating and putrid principles, which taint the blood, and abridge the days of man. . . . She never permitted me to eat flesh until I was thrown into the pell-mell life of a college. To take away any wish for it, if I had such, she did not employ reasoning, but she took advantage of instinct, which reasons better within us than logic. . . . I lived, therefore, to the age of twelve, solely upon bread, milk, vegetables, and fruit. My health was not the less robust, nor my growth less rapid; and, perhaps, it is to this regimen that I owe that pure outline of feature, that exquisite sensibility to impression, and that gentle serenity of disposition and character which I retained until that period.—*Lamartine's Autobiography.*

REALISATION.—A time is yet to arrive beyond this to which we have attained and of which there were some signs immediately after the coming of Christ on earth. The Christian Church, in the first two or three centuries, encouraged an abstinence from flesh, &c., because the eating of it was considered displeasing to God. . . . Another class believed Christianity was leading them back again to the life of Paradise, and consequently to all those usages and practices of Paradise. They believed that

the Prophets spoke of that something that could be realised—that the lion should lie down with the lamb, and by man adopting practices consistent with that former state of perfect innocence, peace and goodwill should again exist, not only between man and man, but between man and those creatures over which he has control. I also believe the Prophets speak of something that will yet be realised, and that it must be realised only in the way of laying hold of those minds and hearts which are seeking after the best and highest course of life, and in their being ready to adopt that which they see to be best.—*From "Abstinence from Flesh, a Scriptural Doctrine and a Religious Duty," by the Rev. Jas. Clark.*

ORCHARDS AND MARKET GARDENS.—It is strange that fruit and vegetable gardening should not receive among us that attention as an industry which it deserves—all the more so now that the production of meat and its supply to the consumer is under constant review. We pay six million pounds sterling every year for imported fruits alone. France, Jersey, Holland, Spain, and Portugal send us grapes, melons, and figs ; we receive enormous quantities of apples from France and America, and pears from France and the Channel Islands. So satisfactory to fruit growers are the prices now realised in our markets, that news reaches us from the Continent of fruit-culture being rapidly extended in many agricultural and pastoral districts. For some kinds of fruit our growers have but a poor chance in competing with their Continental rivals, but for others the British grower has many advantages, and might develop a very profitable industry. We import, for example, apples and other hardy fruits at a yearly cost of nearly two million pounds, and all the time we have thousands of acres of cultivated land devoted to a far less remunerative purpose—timber growing—besides thousands of acres lying waste. As it is, the demand for fruit and vegetables exceeds the supply, and this demand, it is worth observing, arises in a great measure from a growing taste for these articles of food among the more intelligent of our labouring population, who, after all, influence the sale of food commodities far more than the wealthier classes.—*"The Gatherer," in Cassell's Family Magazine for March.*

DRINKING AT MEALS.—The first question is—whether drinking at meals be necessary, whether it be a true thirst that we satisfy. It cannot be a true thirst, since even the most solid food contains more than 75 per cent of water, and the full flow of saliva is proof that there is no real thirst—the failure of saliva being the only proof of true thirst. This spurious thirst is caused by the nature of the food, when the stomach is stimulated by the presence of matter more or less indigestible and exciting—either naturally so (as in the case of animal food) or rendered so by refined cookery, piquant sauces and condiments. It is simply a sort of fever-heat requiring to be drenched in order to allay it. The effect of the drink thus taken is to dilute or float the particles of food in the stomach, and at once to stop the process going on. Thus, drinking at meals impedes the digestive process, which cannot be resumed until the fluid has passed off. But the mechanical obstruction of drink is greatly aggravated when it is changed into a chemical action by alcoholic drinks. It is well known that alcohol precipitates albumen ; if the solubility of the most important part of our food (albumen) be interfered with by the presence of alcohol, it is clear that there must be a condition of things in the system, where the breath is seldom free from the fumes of spirituous liquor, altogether abnormal and dangerous. All alcoholic drinks arrest digestion, and tend to preserve the food from that healthy decomposition which is the purpose of the process. Is it not well known that alcohol is one of the best means for preserving all animal matter—as in our anatomical preparations? Another practice—namely, the use of tea at dinner—is fraught with danger to the stomach and digestion.—*Food and Fuel Reformer.*

Recipes.

HARICOT MELTONS.—Have you ever tried Haricot Beans made up into a raised pie after the fashion of the Melton Mowbray? With a nice light crust, the beans well cooked and mashed, an egg boiled hard and sliced, with seasoning, the pies are delicious.—F.W.

MAIZE CAKES, superior to any others I have met with, are thus prepared in Nicaragua: The maize is divested of its skin and boiled. I did not see this process, but I suppose it is done in the same way as for hominy. A stone slab, say 2ft. long by 14in., stands on four legs in a slanting position. The prepared maize is placed, by the handful, on the slab and rubbed with a stone rolling-pin into paste. It is then pressed with the hands into a ball, flattened to $\frac{3}{8}$ in. thick and baked on an earthen vessel over a small fire without greasing the pan.—W. B.

BOILED MAIZE.—The ears of young and green Indian wheat; to every half-gallon of water allow one heaped tablespoonful of salt. This vegetable, which makes one of the most delicious dishes brought to table, is rarely seen in Britain, and we wonder that it is not invariably cultivated. Our sun, it is true, possesses hardly power sufficient to ripen maize, but, with well-prepared ground, and in a favourable position, it might be sufficiently advanced by the beginning of autumn to serve as a vegetable. The outside sheath being taken off and the waving fibres removed, let the ears be placed in boiling water, where they should remain for about twenty-five minutes (a longer time may be necessary for larger ears than ordinary), and when sufficiently boiled and well drained they may be sent to table whole, upon toast. Melted butter should be served with them. One ear for each person is sufficient. Seasonable in autumn. William Cobbett was a great cultivator and admirer of maize, and constantly ate it as a vegetable, boiled. Mr. Buchanan, when president of the United States, was in the habit, when ambassador here, of receiving a supply of Indian corn from America in hermetically-sealed cases, and the publisher of this work remembers, with considerable satisfaction, his introduction to a dish of this vegetable when in America. He found it to combine the excellences of the young green pea and the finest asparagus.—*Beeton's Household Cookery.*

POTATOES ROASTED.—(A dinner which is at once palatable, easy of digestion, and nourishing.) The best method of cooking potatoes is to roast them in a dish covered with a plate, thus cooking them in their own juices, retaining all the salts, &c., so beneficial to the blood, which by boiling is lost in the water. When well roasted, mix a good sized tablespoonful of the patent pea flour in about a gill of cold water. At the same time put rather less than that quantity of water in a saucepan on the fire. When it boils put in the pea flour and let it boil slowly for about ten minutes, adding a little salt, butter, and vinegar, according to taste. It should not be made too thin; the proper consistence can only be acquired by practice. Serve by pouring over the roast potatoes.—*Another method:* Steam your potatoes, and in the same water boil your onions whole, having first taken off their outer skins. Your potatoes being steamed soft, your onions boiled soft, press the water out of the onions; chop up well with a little butter, salt, and vinegar. Mix together the onions and potatoes; pour on the sauce; add some brown bread and butter, and you have a dinner solid and substantial and capable of supporting a working man during his afternoon's work, for peas are rich in nutritive salts, which, combining with the starch of the potato, result in a valuable food requiring but a small expenditure of digestive power for its assimilation.—J. A. R.

"M."—Double pans (a la glue kettle) for making porridge, without any risk of burning or sticking to the bottom of the pan, can be had from Mr. Smallman, 16, Exchange Arcade, Manchester. This article has been inquired for frequently, and should be in the possession of all devotees of oatmeal porridge. Mr. S. will be glad to show the double pans to any visitor.

LEEDS.—A banquet or "Vegetarian meal" will be held on the 15th May. Time, 6 p.m.; place, Library, Friends' Meeting House, Woodhouse Lane; price of tickets, 1s. 6d.; number to be issued, 200. Afterwards there will be a meeting in the Philosophical Hall, admission 6d., to commence at 7-30. Speakers: Professor Newman, Rev. Jas. Clark, and Rev. C. H. Collins.

COCOA BUTTER.—Messrs. Ambrecht, Nelson, & Co. (23, Duke Street, Grosvenor Square, London, W.), having been repeatedly applied to for Cadbury's cocoa butter at 1s. per pound, wish us to inform our readers that it is impossible to produce that article pure and fit for dietetic use at less than 2s. per pound. They have their supply direct from Messrs. Cadbury, and keep a large stock on hand.

"S. H." commends the following: "Physiology and the Laws of Health," by Mrs. C. Bray, price 1s. (Longmans & Co.). "Skilful arrangement, simplicity and cheapness, give this work a pre-eminence both for family and school use." See Dr. Combe's "Principles of Physiology," page 327.—"The House I Live In," by T. C. Girtin, surgeon, price 2s. 6d. (Longmans & Co.).—"The Body and its Health," by Dr. Mapother, 128 pp., price 6d. (Simpkin, Marshall, & Co.).—"B. L." commends "Murby's Animal Physiology" as a suitable manual of physiology for children. It is one of the "Science and Art Department" Series of Text-books, published by T. Murby, 32, Bouverie Street, Fleet Street, price one shilling.

RECEIVED:—The Recent Outbreak of Anthrax or Splenic Fever: a paper read before the Newcastle Farmers' Club, 24th February, 1877, by H^r E. Armstrong, M.R.C.S., medical officer of health for Newcastle-on-Tyne.—The Trial-at-Law of Tobacco Nicotine, by Miss A. M. Brocklehurst. (Kempster & Co.). Twopence.—The Vow of the Nazarite, by the Rev. F. W. Farrar, D.D. (Tweedie & Co.) One Penny.—The Science of Life: addressed to all members of the Universities of Oxford and Cambridge; to all teachers, clergymen, and fathers. (Jas. Burns, 15, Southampton Row). Sixpence. Vegetarianismo ossia sistema per viver molto e spender poco, per Meta Wellmer. Napoli, Trinitè Maggiore 1.

SUGAR.—"T." should remember that there is natural sugar and artificial sugar. We never heard a Vegetarian condemn "sugar" as a natural product, combined in Nature's laboratory, as found in all well-ripened fruits and grains. Then it is always safe, agreeable, and wholesome. But come to separate it artificially from the beet, or the cane, or the grape, and the case alters. You then have sugar apart from its natural combinations, probably with foreign matters added, and wholesome properties lost, and divorced from its normal bulk. You can then easily violate the laws of nature in the matter of digestion by its lavish use, and beginners can seldom place themselves in greater peril than by so doing. Of course fruits and grains insufficiently ripened seem naturally to suggest the use of fire to cook them, and of sugar to sweeten them.

NAMES ON CARDS.—"F. M." asks if it be advisable for Vegetarians to have the fact that they are members (or associates) of the Vegetarian Society printed on their address cards, and would the initials M.V.S. or A.V.S. be appropriate? [We should say certainly not initials.] In many instances "F. M." believes this would be the means of introducing Vegetarians to each other who might not otherwise become acquainted. It would also be useful when invited to dinner. It is awkward for a host—and worse for a hostess!—to find out at the last moment that a guest does not take meat. "F. M." thinks that some such method would promote the brotherhood which exists among us as Vegetarians, while so much more can be accomplished unitedly than single-handed. "There is an earnestness in the grasp and a geniality in the smile of one who feels that he has met a friend who appreciates the truth with himself."

FREE LIBRARIES.—The Dietetic Reformer is regularly posted to the following free libraries: Bath (in course of formation), Birkenhead, Birmingham (six copies), Blackburn, Bolton, Bristol, Burslem, Bilston, Bridgewater, Canterbury, Cardiff, Coventry, Derby, Doncaster, Exeter, Forfar, Galashiels, High Wycombe, Hertford, Heywood, Hereford, Ipswich, Kidderminster, Leamington, Leeds, Leicester, Lichfield, Liverpool, London (Guildhall and Westminster), Lynn, Manchester (six copies), Maidstone, Middlesboro', Macclesfield, Norwich, Nottingham, Newport, Oxford, Paisley, Preston (Dr. Shepherd's), Plymouth, Ross, Reading, Stirling, Stockport, Sunderland, Southport, Sheffield (four copies), Shields (North and South), Tynemouth, Thurso, Walsall, Warrington, Warwick, Winchester, West Bromwich, Watford, Wigan, and Wolverhampton. Local readers will oblige by asking for the magazine, or observing that it is put on the table. We shall be glad to hear of other free libraries not in this list.

FORM OF BEQUEST.—I give and bequeath to the Treasurer of the Vegetarian Society for the time being the sum of _____ to be applied to the purposes of the Society which sum I direct shall be paid free of duty out of such part of my personal estate as may be legally devoted by will to charitable purposes.

SUBSCRIPTIONS AND DONATIONS.

[The names of new subscribers are indicated by an asterisk.]

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